

John Cox



The monthly magazine of Toc H

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POINT THREE



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February 1972

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Toc H members accept a four-fold commitment:

- 1 To build friendships across the barriers that divide man from man
- 2 To give personal service
- 3 To find their own convictions while always being willing to listen to the views of others
- 4 To work for the building of that better world which has been called the Kingdom of God.

This magazine, which acts as a forum for ideas about Toc H and about the world in which we live, takes its title from the third of these Four Points—to think fairly.

On the cover:

Seen in a car park in Sevenoaks, Kent. This remarkable Mortier 101 pipe organ raised £150 in one day for the Sevenoaks Goodwill Christmas Fund. The collection was made jointly by members of Toc H, Rotary and Round Table. In previous years a barrel organ was used but the interest aroused by the splendid Mortier organ brought a record response to the appeal.

Photo: Sevenoaks Chronicle

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Letters and articles are welcomed but the opinions expressed therein are not necessarily those of the Toc H Movement.

Advertising: Display and classified advertisements are included in this magazine. Full rates and data can be obtained from the editorial office.

VIEWPOINT

Don't pass it on

I don't quite know how to say this, but I feel increasingly convinced that it has to be said. I don't want to stir up controversy for controversy's sake; nor do I want to hurt people's feelings if I can avoid it. But the fact remains that along with our increased confidence about the things which we are called on to transmit to future generations there has to be an awareness of those aspects of Toc H which it is neither possible nor desirable to transmit. My opinion, a purely personal opinion obviously, is that one of the things which we can't hand on, and shouldn't try to hand on, is something which is apparently, for some older members, right at the heart of all that they love in Toc H.

I believe that in most of the situations in which it is used the Ceremony of Light, in its old form, is literally meaningless. I suppose that's an object lesson in how to make oneself even more unpopular in one short sentence; but if you don't believe me just listen to the words sometime. We start by remembering dear old so-and-so, who died at the ripe old age of 80 or 90 or whatever, and then we say 'they shall grow not old', despite the fact that he clearly, and quite naturally, did grow old.

My complaint against Laurence Binyon's verse is not the fact that it is irrevocably associated in most people's minds with World War One. We should be proud, rather than ashamed, of the history of the Movement. My complaint is that the words only make sense when they are used, as they were intended to be used, to commemorate people who died young. And yet we go on using the words in contexts that make them meaningless. The words have presumably become so familiar that they have ceased to have any objective meaning, but are simply filled, like Prospero's island, with 'noises, sounds and sweet airs, that give delight and hurt not'.

Well, fair enough. I have, I hope, enough imagination to appreciate the comfort that Binyon's words brought to a generation which had lost so many friends in war. I have enough imagination to understand the emotional attachment to words which, over the years, have soothed the pain of grief. But is that what the Ceremony of Light is about?

I am not asking older members to give up the Ceremony of Light in its old form completely. It would be an impertinence to suggest that they should cease entirely to use a Ceremony for which they still have a deep affection, and which clearly retains significance for them. I am, however, asking them to accept that this is something that cannot, and should not, be handed on to a younger generation. And I repeat that this is not because of the historical associations of the words but because they are meaningless, and, in all honesty, slightly ludicrous. When young members, as many do, find it hard to refrain from laughing during what should be a solemn Ceremony there's clearly something wrong.

In our alternative Ceremony of Light we have words that are older and more universal in their application than Binyon's verse, words which, for me at any rate, sum up better than anything else I know the task to which we are committed. To bring light where there is darkness, to bring love where there is hatred, is that not the vocation to which, despite our unworthiness, we are called? This Ceremony is a moving and effective renewal of our commitment to the ideals for which our Movement stands. I believe that we should no longer regard it as an inferior alternative but should regard it as the Ceremony which is normally used unless there is some special reason for reverting to the older tradition.

I know that a great many younger members feel as I do about the old form of the Ceremony of Light but are too polite to say so bluntly. Maybe they're right. I don't know. But uncomfortable truths have to be faced sooner or later. And for as long (or more likely as short) a time as I am asked to undertake the job of editing *Point Three* I feel my role must be to question and to probe. That may sometimes, as on this occasion, cause pain, and I take no pleasure in that, but I hope it may also prove constructive in a way that a conspiracy of silence cannot.

K P-B

Perchance to think

Ron Evans, whose humorous articles have been enjoyed by readers of *Point Three*, now writes, equally entertainingly, on a more serious theme.

Toc H claims a number of principal objectives. One, which it performs very well, is to do the thing that's nearest. Christian teaching implies that this is the most practicable, and likely to prove the most fruitful. Another, which it might do better if it took more care, is preaching.

We all, after all, feel the urge to preach more strongly than the urge to act. Preaching is telling other people what to do. I'm all for it. It is an established fact that if one talks loud enough and long enough and with enough conviction others are often persuaded into believing you and acting on that conviction. But there is a distinction between preaching and propaganda which is frequently unobserved in this mentally myopic age. Propaganda is mainly emotional. Preaching should entail some preliminary thought. Before preaching one should try to ensure that one is on the right lines, and that the audience is not going to realise, after the first effects have worn off, that it was, after all, conceivably a load of bunkum—as audiences have been doing for many centuries past.

Moreover, the audience should be able to rely on the good faith and common sense of the preacher and his associates. The good intentions of any Movement are at once open to corruption by the infiltration of special pleaders, and the more sincere the more dangerous. The Christian faith itself has been assailed by many heresies. The antics of certain eminent prelates who caper about in the guise of weirdies do not contribute to confidence in the infallibility of the Church.

So, before preaching, we must determine, so far as we can, that we are building on rock rather than sand. Neither is jumping on somebody else's bandwagon, I suggest, a very profitable alternative for Toc H. In the general uproar accompanying the progress of the juggernaut to some destination already pointed out by emotion our small voice is not likely to be necessary or influential. Instead of shouting ourselves hoarse to some doubtful purpose we might do better to climb up above it and take in some fresh air.

So where does all this get us?

It occurs to me that the Four Points could be better rephrased:

To think **clearly**.

To love **wisely**.

To build **carefully**.

To witness **bravely**.

If we paid urgent attention to the first of these we might have better success with the next two and more justification for the last. Moreover, we might be able to start pecking away at the monumental incubus of humbug, hypocrisy and cant which is now smothering the natural thought processes of ordinary people everywhere, and supply a long-felt want for all those who claim that they don't know where and why they are going. An eminently useful new breakthrough for Toc H, I would think.

I recognise that this first stage is the most difficult and that some organised effort is needed. Thinking at all is a bit of a bind, anyway; and probably after a short session most of us would prefer to get out and get on with the job that's nearest. Many people fancy that a bit of rudimentary thinking is a sufficient qualification to engage in the preaching profession. Alas, not so. This cometh not but by prayer and fasting and a good deal of mutual assistance.

You will now be saying, 'This big-head considers himself a professor of Thinking, First-class Hons PhD'. Of course I do. I'm only human, like the rest. But apart from that, I do consider that within Toc H, which has brought together a wide variety of people with one common denominator, viz a dislike of humbug, there should be a special aptitude to sort out the whites from the greys and the off-whites in the matter of rational thought. My proposition is that as a general Toc H project, and in an attempt to combat the general malady of being brain-washed, we commence to do just that. We may thereafter be able to continue, fully equipped, with the preaching.

For a start, may I produce for inspection the sum total of my own lucubrations (consult dictionary—I had to!) over the years?

Emotion directs our thoughts on specific subjects. Thus we need to think out some general fundamental principles to direct our emotions.

You may say that ordinary Christian principles are a sufficient guide. But do we in fact find them so, without further interpretation, in the common course of life?

These (interpreting) principles must be simple, few in number, and consistent with each other.

They must be accessible and comprehensible to the normal mind unencumbered by the subtleties of philosophy.

The results of their application must be consistent. If the principles are accepted then the results must be accepted.

Any conclusions independently arrived at must be tested against the principles. If they don't stand up to the test they must be discarded.

The way to go about it, I suggest, would be to think out what might serve as one fundamental principle, discuss it at one branch meeting when the programme secretary has let you down, and go through the paragraphs of the daily paper, applying it where relevant to see where it gets you. If you think you've got a winner, let's all see it in *Point Three*.

We might even have a short monthly forum or seminar in *Point Three* on the subject (short pause whilst I get untangled with the editor). In fact, a good exercise in clear thinking would be question and answer, each contained within a single sentence.

Subject for discussion this month:

'Any attempt at intrusion confers a right to resistance' (the various societies in the animal kingdom keep themselves balanced on this principle).

Thought for the day:

'The past is relevant to the present' (Innocuous?)

Now let's get out and do the job that's nearest.

They deserve a holiday too

All too often our own members are forgotten when we are planning holidays for the handicapped. This summer Toc H will once again be running two holidays for its handicapped members. The holiday for the physically handicapped will be at Dor Knap, July 15-22, and the holiday for blind members will be at Alison House, September 2-9. Are there members in your branch who would appreciate the opportunity of taking part in one or other of these holidays? Sponsoring branches are asked, where necessary, to help meet the cost of the week's stay.

Both of these holidays will be sponsored by a District Team. The North Bucks District has been asked to undertake responsibility for the Dor Knap week, and the Sussex District, which ran the successful week at Alison House last year, has been asked to take this on again. In addition to making all the necessary arrangements the sponsoring District will be responsible for raising funds to cover the cost of coach outings and to make a contribution towards the expenses of the helpers. If any branch feels able to make a contribution for these purposes over and above the cost of its member's stay at Alison House or Dor Knap this would naturally be appreciated.

Applications should be sent to John Burgess at the South Eastern Region projects office, 42 Crutched Friars, London EC3N 2AL.

The World Chain of light

Alec Churcher

I was fortunate enough to be in Cape Town on December 11 when the World Chain of Light 1971 was started in the congregational church at Claremont, some seven miles from the centre of the city and the foot of Table Mountain.

I found the small but beautiful church filled with a large and mixed congregation—mixed in colour, age and sex—representatives of the 14 Toc H branches in the Cape Peninsula. Alf Coates, the National President of Toc H South Africa, who was on a business visit to the Cape, was present.

In the chancel on a high pedestal stood a Toc H Lamp and to the right of it a large map of the world on which the course of the Light was later indicated as the vigil proceeded and members round the world stood to their Lamps.

I remembered other places where I had taken part in this imaginative ceremony—in a Nissen hut in Iceland during the last war, in Invercargill at the southernmost tip of New Zealand, at Talbot House, Singapore—and I remembered also the lighting of the first few Toc H Lamps by the then Prince of Wales in the Albert Hall in London more years ago than I care to calculate. As always I was filled with a sense of sudden wonder at the way in which the light of Toc H has travelled since then to so many far corners of the world and again felt full of gratitude for the inspiration of those who devised the World Chain of Light as a symbol of its unity.

The younger generation, perhaps rightly, are suspicious of symbolism, fearful of unreality and hypocrisy, but for me there will always be a place in this harsh matter-of-fact world for such poetic representations of truth. Provided, of course, that there is a reality behind the symbolism. In South Africa the reality is surely there, for in spite of unusual difficulties the business of building bridges of tolerance and understanding and practical service across the gulfs of ignorance and prejudice and apathy goes on slowly, steadily, unspectacularly. And in and through Toc H men and women are seeking to learn to love more widely and to think more fairly. It was a tremendous privilege to be able to feel myself one with them on December 11 in Cape Town.

Whither South Africa?

The author of this article, Leslie Campling, joined Toc H in South Africa in 1929. During the war he served as chairman of the Toc H War Services Council. He returned to the UK finally last year, after working for a period for the South African Institute of Race Relations and for the Christian Institute of Southern Africa. He writes out of a deep knowledge of the tragic situation in South Africa as well as an active personal involvement in it.

I have been asking the question 'Whither South Africa?' for over 40 years, having lived and worked there for long periods until quite recently. To suggest I know all the answers to the tragic, complex, explosive situation would be arrogant. However, from my experience I can, perhaps, contribute something to the duty which I think we all have, to try and understand the reasons for the authoritarian implementation of the ideology of apartheid, sometimes euphemistically called Christian nationalism. As British people should we not recall, with a deep sense of inherited responsibility, that the history of South Africa is also part of the history of the British Empire and Commonwealth; and remember too that the UK has long established trading ties with South Africa which we cannot sever, and indeed should not attempt to sever, by disengagement. A look at a few of the stark, salient facts of the present situation in the light of history may help us in considering the future. I shall keep to facts as far as possible on this emotive subject.

The basic fact is that the great majority of white South Africans either believe that apartheid can be defended on Christian grounds, or just crudely assert, as a result of upbringing or education, that the policy must be supported because it is the traditional way of life in South Africa. This way of life acknowledges the equality of all men in the sight of God but it also believes that the obviously different stages of civilisation of the diverse racial groups necessitate effective controlling powers remaining in the hands of the superior white race indefinitely, over the whole country, including the homelands envisaged for the various black tribal groups under the separate development plans.

A vital fact to note is that while pursuing the practice of apartheid—separation—the whites admit that the egg has long since been scrambled in the proclaimed white areas (87½ per cent of the total territory) because of the ever increasing need there for cheap non-white

labour, mainly unskilled but also semi skilled. The proof and extent of the 'scrambled egg' is to be found in the 1970 census figures which disclose that 53 per cent at least of the blacks and almost all the coloureds and Asians live and work in the white areas, a total of some 10 million non-whites against 3½ million whites. The remaining 47 per cent of Africans live in the 21 fragmented non viable homelands. The total population of South Africa (21 million) comprises 83 per cent non-whites and 17 per cent white.

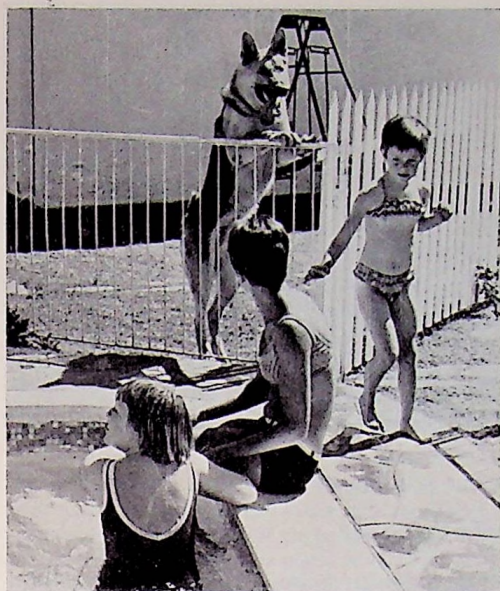
The plain fact is that the whites want it both ways—they require and demand the permanent presence of the non-white in their midst but are unwilling to share any privileges or political rights with them.

I must now emphasise the sombre fact that in the largely abortive attempts in the last decade to make apartheid succeed, some 90 or more discriminatory laws against the non-white have been passed, and some draconian laws affecting people of all races. So abhorrent are the features they contain that eminent jurists, world wide, claim that there has been virtual abrogation of the Rule of Law in South Africa.

The discriminatory laws not only ensure that certain professions and types of work are only accessible to the white man but also that in most professions and types of work the whites earn on average three to seven times as much as the non-whites for the same work. As a result it is reliably estimated that in Johannesburg, the richest city in South Africa, some 60 to 70 per cent of African families are living below the poverty datum line, and that 50 per cent of the coloureds are in deep poverty. Between 20 and 40 per cent of Indians are also below the poverty datum line. Furthermore the millions of black Africans are treated as temporary sojourners in the white areas, and on the expiry of their annual service contracts, or when they lose their jobs, they are endorsed out to their so-called homelands.

Symbol of fear. On guard at a swimming pool near Johannesburg. Guard dogs are a common sight in South African suburban homes, and many of them are trained to distinguish between whites and non-whites.

Photo: Associated Press



Many are allowed to return under new annual contracts because their labour is essential. In addition, in the attempts to sort out the African population into their tribal homelands, some 900,000 Africans have been forcibly removed or 'persuaded' to move. In the process terrible hardship has been inflicted.

The laws which specify where the non whites may work and live are so complicated and contain so many regulations and restrictions that non-whites cannot avoid breaking the law as a result of ignorance or misunderstanding. This fact is reflected in the enormous crime figures covering arrests, prosecutions and gaol admissions. South Africa is 'credited' with the highest pro rata daily prison population in the western world. A United Nations report also 'credits' South Africa with 47 per cent of world wide capital punishment.

The above facts surely prompt at least three questions. How did such a policy and system come into being? Why, if so odious in their effects, are they so fiercely maintained by the government and supported by the majority of the white population? How can they be changed?

There are no easy or short adequate answers to any of these questions. In this brief article I can only offer some clues and make a plea to fellow Toc H members to search for the truth by a study in depth.

One of a series of posters displayed throughout Johannesburg by a Roman Catholic group protesting against the effects of the pass laws.

Photo: Associated Press



Time is running out. The non-whites are feeling frustrated and consequently more bitter. They are being advanced economically, educationally, and in social status, albeit very tardily, but at the same time are being deprived politically, a combination of factors constituting the classic formula for an explosion. The demand for black authority is beginning to emerge more strongly. Readers will remember perhaps that Alan Paton made a gentle Black man in his famous *Cry the Beloved Country* say: 'I have one great fear in my heart, that one day when they turn to loving, they will find we are turned to hating.'

It has been said elsewhere that the ideology of apartheid is the rationalisation of a collective fear which has deep historical roots, a fear of the white minority for the large majority of the population. It is not only a simple natural fear of being swamped by numbers, but also a transcendental fear of being robbed of fulfilling their special God-given mission and destiny in which they identified themselves as 'a chosen people' with Israel, the chosen people of God of the Old Testament. This mission and destiny were proclaimed and fanatically supported by their religious leaders, thus setting them apart from the unelected black pagans who surrounded them. This false theology created ideology; and while the theology is no longer actively taught, an obstinate inherited belief in the innate superiority

In a society as mixed as South Africa's the attempt to classify people by race is at one and the same time nonsensical and inhuman. 11 year old Sandra has been classified as Coloured, although both her mother and her father are White.
Photo: Associated Press

of the white race persists. This belief is buttressed by the facts of a history of nearly 300 years of fierce clashes and bloody wars between the black tribes and white groups, in which the whites were the conquerors: a relationship of master and servant and of 'haves' and 'have nots' was thus established. It should be noted that the frequent clashes occurred as the result of the whites advancing northwards and the blacks southwards to an almost uninhabited huge area in the desperate search for land, water and freedom.

It is also a fact that the large mass of uneducated Africans still have the ethos of a conquered inferior people and their tribal differences prevent coherence in outlook, and united action. So much for a few clues to the answers to the first two questions; the third question is the sixty-four dollar one. How can any change be brought about?

The eminent South African historian Kiewiet stated 30 years ago: 'It is not given to any people however wise or rich to extricate itself simply from the disorders and maladjustments that history has produced in its midst.'

The prerequisite to any change is the acknowledgement of the fact that change is necessary and this means a change in the minds and hearts of men: a recognition that apartheid appeals to the lowest of instincts—fear, prejudice, suspicion and self preservation. At present the white South African is obsessed in regarding his task as that of making South Africa safe for the white man. That great South African and staunch friend of Toc H, H J Hoffmeyer, once stated of the white South African, 'He has not yet recognised that in the situation in South Africa there lies, perhaps, the supreme paradox of the New Testament. "Whosoever will save his life shall lose it but whosoever shall lose his life for my sake and the Gospel's the same shall save it." And therefore, perhaps the better way also for the white man to save himself in South Africa will be seen to be along the lines of approach which keep in view the world aspects of the problem and his country's possible contributions to a larger whole rather than along that where the vision is limited to the selfish pursuit of individual salvation.'

What a tremendous challenge, and in particular to those churches in South Africa which up to the present have continued to support apartheid. They wield tremendous influence with the Afrikaner and no efforts should be spared by other churches the world over to convince them of the incompatibility



of Christianity and apartheid and the necessity for a change in their attitude.

What can we do?

May I first repeat my plea for a study of the problems in depth. Condemnation and protest without a search for truth and understanding is surely a negative approach which can lead to unfortunate results. An eminent person with considerable practical knowledge of the race problems in South Africa and elsewhere recommended in his official report to the United Nations that certain 'change groups'—non political—in South Africa should be supported in their courageous positive thinking and practical efforts. Over the years these groups have produced, after deep research, most valuable publications on all aspects of the problem. This literature is now obtainable in the UK; I will be pleased to supply details of its availability. It is also possible to keep abreast of current thinking and information, at the cost of a few 'shillings' a year, by subscribing to *Race Relations News*, the monthly newspaper of the South African Institute of Race Relations (get in touch with me). If you feel constrained to offer immediate help in service to the millions of under privileged in South Africa there are many ways of doing so. I can make suggestions. Any offers?

Leslie Campling is willing to visit any groups within reasonable distance of his home in Sussex in order to explain the complexities of the situation in South Africa in greater depth, through informal question and answer sessions. This could not be done in one short evening session but would call for something like three sessions. His address is: 8 Hatchgate Close, Cuckfield, Haywards Heath, Sussex.

TALKING POINT

A movement of the spirit

Bob Knight

Margaret Mead has been a pioneer in the study of human beings and how community life develops. Two years ago she published a small and thought provoking book* which she dedicated 'To my father's mother, and my daughter's daughter'. What book could bridge such a gap between the generations? Technical terms are often frightening, and Margaret Mead had to find three to distinguish different kinds of cultures, which may exist in any combination. The first we are familiar with, in which children learn from their elders. She calls that 'post-figurative'. A second where both children and adults learn from their equals is also familiar enough to us. This she calls 'cognitive'. The third is 'prefigurative', and refers to the situation in which adults also learn from their children.

This she believes to be new in history, and it is world-wide, in developed and in primitive societies. It is the chief consequence of the pace at which change and development take place, whether in New Brighton, New York or New Guinea. Christians at the last assembly of the World Council of Churches in 1968 acknowledged that 'youth wants to participate now, because the world is changing so fast that young people have experiences which their elders did not have and which would contribute vitally to making decisions more relevant'.

Returning to Margaret Mead, she quotes a conversation in which an older person said, 'I have been young and you have never been old'. To that the younger could reply, 'But you have never been young in the world I am young in'.

These aspects of the generation gap have been argued many times in Toc H during the past ten years. They are returning again with fresh impetus this year, and we need a clear understanding that Toc H is not a society or an institution. In spite of our inevitable organisation and traditions, this is a movement of the spirit, in which the different generations learn from each other.

The word 'movement' has been used in this sense for only a hundred years. It has been adopted by various groups (always groups and not individuals, who would probably prefer 'revolutionary' or 'radical') to indicate what kind of response they desired to make to society as they found it. They wished neither to support it nor to destroy it, but to transform it. They saw themselves as part of a developing organism, flexible not rigid, changing conditions, and

themselves again responding to the changes they had helped to bring about.

Toc H is this kind of group. The Four Points were until recently 'The Four Points of the Compass'. A compass is an essential instrument to people on the move, and willing to venture into uncharted areas of community need. The wording of those Points is significant. They are not dogmatic statements about the nature of the universe, but are a commitment to act in certain ways. Action together, guided by these Four Points, gives rise to experience in which all the group share.

Organisation comes at a later stage, as required, either to enable an experience that was worthwhile to be repeated, or better to develop it. Traditions emerge at a still later stage, and are adopted because they revive the original experience, and renew the spirit of the group. When organisation ceases to enable, or worse actually obstructs, it is time to alter it. If a tradition no longer revives, or worse has become an 'in' thing, from which newcomers are shut out, it is time for it to be replaced.

The sharpest question concerns formal membership of such a group. Why is it necessary? Does it not carry in its train all the features of a society hardening into an institution? Membership should be as simple a process as possible and there are good grounds for another review of this in Toc H. Membership is necessary for two reasons, one of which reflects the make-up of human personality, and the other the practical considerations of legal and financial requirements. It is important to keep them in that order, and it is inevitable that, even then, the cynic may believe that the second is the only one that matters.

Human personality revolts against a rigid authority but needs terms of reference and especially when storms blow up which threaten to blow us off course. The necessity is to devise flexible terms of reference which will when the occasion demands prove firm and sound. Membership of a group designed to remain a movement of the spirit is as close as we can get to this.

The emphasis here has been on the word 'movement'. In a later article more consideration will have to be given to our experience of 'the spirit'.

**Culture and Commitment—a study of the generation gap*, published by Bodley Head, price £1.10.

Poperinge 1972

Party bookings which had been confirmed at the time of going to press are listed here. Details should be obtained from the party leader, except where otherwise stated. If you are unable to join one of the organised parties why not include a night or two at the Old House in your private holiday? Arrangements can be made through the International Office at Headquarters.

- May 25-30** Spring Bank Holiday weekend based at the Old House, to include visits to Bruges, Koksijde, Ypres. Miss Ruby Relf, 22 Mountfield Gardens, Tunbridge Wells, Kent.
- June 3-17** Northern Region visit to Poperinge and Amsterdam. Miss Audrey Smith, 14 Westfield Avenue, Redcar, Teesside, TS10 1HG.
- July 8-22** Bruges, Poperinge and Paris, returning to Poperinge. Miss Ruby Relf, 22 Mountfield Gardens, Tunbridge Wells.
- July 29-Aug 5** Bruges and Poperinge. Skegg Blanchard, Toc H Headquarters, 15 Trinity Square, London EC3N 4BS.
- Aug 19-26** Houseparty week, based at the Old House and to include visits to local places of interest. Under the leadership of Mrs Betty Cornick and family. Applications to International Office, Toc H Headquarters. By April 1.
- Aug 26-Sept 2** Houseparty week based at the Old House. 'Family week'—programme specially arranged for children and parents. Under the leadership of George Barnett and family. It is hoped that some members of this party will be prepared to take their own cars to Belgium. Applications to International Office, Toc H Headquarters. By April 1.
- Sept 4-8** Veterans party, under the leadership of Charles Humphries. Visits to the Salient and Somme. Applications to International Office, Toc H Headquarters.
- Sept 15-18** Hop Festival weekend in Poperinge. Skegg Blanchard, Toc H Headquarters.

Letters

Emergency Buzzer

A new alarm for obtaining help quickly in an emergency is now available and consists of a compact little battery-run buzzer which can easily be carried in the palm of the hand at all times. It gives off a loud discordant noise simply by withdrawing a pin. The alarm then sounds for up to two hours if the pin is not replaced.

Douglas Southwood Poole

These alarms can be obtained from Messrs Ramat & Co Ltd, 30 City Road, London EC1Y 2BA. (Tel: 01-628 5551). Price 25 pence.

Toc H birthday scheme

I would like to draw the attention of branches to new developments in the birthday scheme.

Thanks to help from Edinburgh (w) branch members, it is now possible to send birthday cards with a message in braille. I would be most grateful if branch secretaries could send me particulars of any blind members able to read braille who would like to receive a card on their birthday. The name, address and birthday should be written in block letters for greater clarity.

It is now possible for branches, as well as individuals, to join. So if your branch would like to commemorate its foundation in this way, get the secretary to send me the date of the branch birthday and I will be delighted to send you a card.

On receipt of the card individual or branch donations should be sent direct to me and not to headquarters. Contributions at present are used for the upkeep of Alison House and in 1971 amounted to over £400.

Sheila Rowan-Hamilton (Miss)

Hon Sec Toc H Birthday Scheme

St Olaf

Nairn Scotland

Joan Hunter-Dunn

My wife Pamela and I were amused to see in Bob Knight's January 'Talking Point' that he quoted from John Betjeman's poem on Joan Hunter-Dunn. Joan, now Mrs Jackson, is a widow living in Headley, Hants. She is a very old friend of my wife's and they shared a flat in London before the war. Last spring Pamela and I were invited to lunch with her to meet John Betjeman with whom she has maintained friendly contact since the days when he wrote his poem about her. Just in case you might be interested to know that Joan Hunter-Dunn does still exist—and is, incidentally, still a very attractive person!

Charles Potts *Lymington*

Thank You

Just before Christmas I was on my way to hospital, having just heard that my elder brother had been seriously injured in a road accident.

Unfortunately my car broke down and I was obliged to leave it at a garage. I made my way to the nearest bus stop only to discover I had no money on me at all. In my anxious and shocked state I had left in a great hurry. I asked a lady pumping a bicycle tyre the way to the nearest police station, her reply was to ask if I was in some sort of trouble, so I told her. This lady not only phoned for a taxi; she left her bike and came with me all the way to the hospital, some five miles I think.

I was told that there was little hope for my brother and I could see him at once. This lady seeing I was so upset took my hand and went with me into the ward. It was an unhappy sight and I could not keep from shaking. This good lady took my hands in hers and sat for some time with me, then went to get tea and sandwiches for me.

Later she had to leave but not before giving me enough, or rather more than enough, for my needs and my return fare, also writing on a book my easiest route home, lest in my sorrow I should forget what she had said. 'Not an important magazine', she said, 'it's a Movement I belong to, called Toc H'. This dear one would not tell me her name or address so I am asking you to be good enough to print this in *Point Three* so that others may know what took place as I think she may have had some explaining why she had been away for so long.

Before this gracious lady left me she promised to pray for me and holding both my hands in hers she said, 'May God give you courage'. She seemed unaware that the tears were running down her face and that already she had given me help and courage by the tender look from her loving, yes I do mean loving, eyes. Then she turned to my poor brother and kissed him and her tears lay for a long time on his face after she had gone. All this for STRANGERS. I want her to know how grateful I am and that my heart will always remind me of her. I forgot to say before I am *Coloured*.

All I know of her is that she is from the Woking area and that she has a daughter who is a nurse. When I asked how I could repay my debt she smiled and said, 'You pass it on sometime to someone who will need your help'. I will.

I know you will print this as it is the only way I can say thank you, and to let her know that my dear brother died three hours later and I was with him.

Enar Ahmed

The Cyrenians - a defiant gesture of

The showing on BBC television last October of the co
Jeremy Sandford focused attention once again on th
Gifford writes about The Cyrenians and their 'flambo
society.



Photos: Courtesy The Cyrenians

of Christian concern

the controversial play 'Edna, the inebriate woman' by
the plight of homeless men and women. Brigid
flamboyantly unprofessional' work with the Edna's of our

The Cyrenians are a charity who reach out to the homeless, to the most neglected and rejected of society—to the vagrants, the drinkers, the addicts, the mentally disturbed and chronically unemployable. Many thousands of them are homeless and live on the streets—in the world of Skid Row.

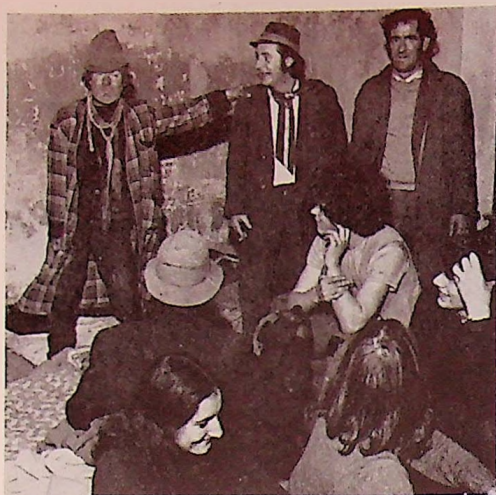
The Cyrenians seek to help them through night shelters and residential communities, similar to the project in the film run by an organisation known as Jesus Saves where, for a time, Edna found some happiness. In these days of care and departmentalised social services the Cyrenian Communities are flamboyantly unprofessional. In an age where problems are swept out of sight into clinics and card indexes, The Cyrenians show a striving for personal involvement, a defiant gesture of Christian concern, instinctive, inspired and amateur.

The communities are run by volunteers (mostly young people, the minimum age is 18) who come to The Cyrenians full time for a period of 6-12 months for their keep and about £2 a week pocket money, and who live among the 'cared-with' as co-equally as possible. A worker's day will consist of many household chores, answering the telephone, driving the vehicle, helping an alcoholic to his clinic, visiting the hospital, settling tensions in the house and answering the door to those requesting food packs or a bed for the night. And, since he lives on the premises, the day is not necessarily over on going to bed—for even when he flops on his mattress at 1 am he may have to listen to the man next to him; some individual who has remained reclusive for weeks, but who suddenly blurts out his life story. There are no separate quarters and conditions for 'staff', for it is a Community. Thus the Community members may come to regard themselves as volunteers, co-operating with the Cyrenian workers for self-help and for the neediest among them. There are very few conditions made on those

who come to a Cyrenian project. At the 'first tier' shelter level, where overnight accommodation, soup, supper, bed and breakfast are provided, anyone is accepted, drunk or sober, provided he does not flaunt the bottle. At the 'second tier' residential level an individual is taken in for an indefinite period. This differs from conventional 'treatment' centres where there are time limits (hospital, prison and Reception Centre are all varieties of statutory 'temporary' accommodation).

The Cyrenians deliberately counter the over-institutionalisation of these types of provision by operating in smaller houses with groups of about 10-12. Here, in a protected environment, the individual has time to settle down and regain a self-respect which he has failed to find in the world at large. Some may remain in the Community all their lives—perhaps in a 'third tier' country house, which is not, as some would expect, for those about to be rehabilitated, but for those who will never be able to make a go of it in the wage earning world but who are willing to work for their fellow members in the smaller world of the Community.

In the Cyrenian world one ceases to believe in the distinction between those who are 'deserving' and those who are not. We see the falsity of the attitude which considers that some men do not 'deserve' help—because it is restricting human nature to what is manageable and measureable. The Cyrenian movement offers a unique widening of the matter. On the sociological front it is a challenge to the defensive living which puts some people beyond the pale. On the psychological level its tolerant, permissive methods give the opportunity for unique insights into that immeasurable 'shadow' side. For when talking late at night with the withdrawn and isolated, one catches glimpses of the hidden pits of personality and realises again the immense complexities of a single self. At the present time there are 22 projects



operating in towns and cities throughout Britain—and The Cyrenians are working to open communities in 14 additional areas. When a project is established a committee of local people is set up, which will usually include clergy and doctors as well as lay people, young and old, who take responsibility for the management of the project and are available to support and guide the full time workers. The Cyrenians are now launching an 'Edna Campaign' to spread concern into every area where there is a need (and this is not just the big towns and cities—the need is there in the smaller towns too, though it may be more hidden; eg men and women discharged homeless from a psychiatric hospital near a small town will tend to wander on to the nearest city, and swell the numbers of homeless there, but this should not have to happen). As their contribution to the campaign the BBC and Equity have made available to The Cyrenians a print of the film 'Edna' and it is already showing to packed houses up and down the country.

We would particularly welcome co-operation of Toc H members in this campaign as Oxford Cyrenians sprang from a Toc H meeting in Oxford some four years ago. Today Oxford Cyrenians run all three levels of work—a night shelter with a second-tier residential unit attached and a Community house to give long-term residential care. In one 12

month period 962 people came to the Oxford shelter. Of these, there is a hard core of regulars. Many of them have been around Oxford Community since it started. A few are tramps/recluses who prefer the shelter. Some, mostly the drinkers, have been second tier residents, who drop back to the shelter. Quite a number of those have been referred for treatment at the local alcoholic clinic but have not kept sober. At least 25 men from the Oxford Community have stayed at an alcoholics' hostel for an after-care period. A few of those are still dry. Almost every week one or two individuals are helped to treatment. Typical ailments are the chest illnesses which accompany the vagrant life and also accidents, eg knocked down on the roads when drunk. Quite a high proportion of the shelter men would come in the category of handicapped and qualify as such for Social Security. Some have suffered war wounds or industrial accidents, some are nearing pension age. Quite a number are referred to the Littlemore psychiatric hospital. The Oxford Cyrenians have close co-operation with this hospital, especially through the GP who calls regularly at the House. A few of the men have been helped to find rooms elsewhere. The story of Oxford is just one example of what can be achieved.

If you would like to help the Campaign for the Homeless or would like more information or a showing of 'Edna' contact Tom Gifford, General Secretary, The Cyrenians, 7 Sole Street, Crundale, Nr Canterbury, Kent.

Jack MacDonald

Jack MacDonald, of Melbourne, died in December. 'JacMac', who was blind and completely paralysed as a result of polio, probably had more influence for good in Toc H than anyone else in Australia. Sir Edmund (Ned) Herring, President of Toc H Australia, writes: 'The trumpets have sounded for JacMac on the other side. He crossed yesterday afternoon. There is no need for me to tell you how much he has done for so many. And today I think it is fair to say that no one here, who knew him, is sorrowing. We are all rather rejoicing that he should at last be free and with His Lord and Master, and thanking God for his quite wonderful life and example. Some one has called him 'the great encourager', for he has encouraged so many, and not only members of Toc H, and helped them on their way in the face of all kinds of problems, troubles and difficulties.'

NEWSPOINT

Success of Romany Fayre

Over the years the Toc H bazaars in Melton Mowbray have achieved a high reputation, not merely for the quality of the goods sold, but for the imagination with which they are staged. This year was no exception. In view of the interest in gypsies displayed by members in various parts of the country it was, perhaps, appropriate that this year's event should take the form of a Romany Fayre.

The stalls, sideshows, competitions and games were staffed by members of the men's and women's branches and their friends, all dressed in traditional Romany costume. Before the Fayre opened Father Christmas was driven through the town on a decorated float, attended by girls from a local dancing school, also dressed in Romany costume, and preceded by the Tally Ho Band in hunting pink. At the Fayre Father Christmas dispensed his toys from a Romany caravan, specially built by members of the men's branch. Another popular feature of the afternoon was, naturally, the fortune teller. The Fayre was opened by the Chairman of the Urban District Council, who is himself a Toc H member.

The impressive result of all this hard work was a profit of £531. The proceeds are being divided between the upkeep of the caravan in which the branch offers holidays to needy families, cancer research, Guide Dogs for the Blind and the Family Purse.

One of Santa Claus' young attendants tries her hand at the 'don't let the ring touch the wire' stall. Roland Hammond, like all the stallholders, dressed in Romany costume.

Photo: Leicester Mercury



Exeter's big band sound

It was 'standing room only' at the Toc H concert held in Exeter recently, reports *Point Three* correspondent Syd Woodall. The concert featured the 'big band sound' of the 20 strong Concert Dance Orchestra and attracted an audience of 500.

The object of this Evening of

Melody, staged by East Devon District, was to raise money for the children's camp the District is planning this summer. A profit of £133 was made which is expected to cover the cost of the 12 day camp for girls from London. This seaside holiday, which will be held at Littleham, near Exmouth, is

a new venture for the District, which plans to recruit local volunteers to assist Toc H members in the actual running of the camp. Both the Evening of Melody and the camp are expected to become annual events.

Access for the disabled

Many Toc H members have been concerned about the problem of adequate access to public buildings for those in wheelchairs, and in several parts of the country branches have played a part in producing guides for the disabled. Under the Chronically Sick and Disabled Persons Act local authorities are required to signpost toilets which have been adapted for use by the disabled, and we reproduce here the symbol which has been officially approved for this purpose. Local authorities will also be permitted to use this symbol for signposting municipal offices, libraries and other public buildings, where these have entrances which can be used by the disabled.

Recognition of the special needs of the disabled is still far from widespread. Reg Coates, chairman of Chippenham branch, writes: 'Cinemas, theatres and concert halls allow only a limited number of wheelchairs inside due to the requirements of the Fire Officer. While I appreciate that gangways must not be obstructed, these numbers are kept unreasonably low in my view, and I am sometimes of the opinion that the Fire Officer is an excuse rather than a reason. There is no limit to the number of disabled people one can take to a place of entertainment provided that they can be transferred from a wheelchair to a normal seat. This process requires physical strength and dexterity and is often highly embarrassing to the disabled person. In my view the most important factor against this practice is that if fire broke out the disabled might be roasted before they could be put back in wheelchairs. Is this an issue which Toc H could help to overcome?'



New school group in Washington

Sixth formers who helped to look after handicapped children as part of last summer's play scheme in Washington New Town have decided to form their own group to continue helping these children. The 18 members of the group are drawn from several of the town's senior schools and have already started to raise money for next summer's play scheme and for the events they intend to run before then. One of the first events was an outing in December to one of the big stores to see Father Christmas. 'They decided that the children would prefer this to having a party,' says Rita Bell, publicity officer of the Toc H branch in Washington. The new group will have close links with the branch, but intends to be entirely self-supporting.

'Operation Discovery' seeks the handicapped

What is your local authority doing about the implementation of the Chronically Sick and Disabled Persons Act, under which it is required, as a first step, to compile a register of all disabled people in its area? In Croydon the community service agency was invited by the Social Services Department to undertake the mammoth task of pushing leaflets about the Act through 106,000 letter-boxes in the Borough. One of the organisers of this 'Operation Discovery' was Mrs Nancy Griffiths of the South Eastern Regional staff, who is one of the secretaries of the community service agency. Over 3,000 volunteers took part in the operation, drawn from schools, churches and voluntary bodies, including Toc H branches in the Borough. During the campaign an 'ops room' was manned by handicapped people, who were encouraged by a visit from comedian Roy Hudd. When the response to the leaflets has been analysed a pilot survey in one part of the Borough will be mounted.

Compiling the register is, of course, only the first step. When the register has been compiled continuing pressure from voluntary bodies will be required if sufficient resources are to be set aside to provide the disabled with the aids to which they are entitled under the Act.

More Folk evenings planned

More Folk and Blues evenings are planned at Prideaux House, Hackney, following the success of an experimental evening held in the autumn. Over 70 people attended the evening and there was, according to Chris Jones, the organiser, 'a tremendous atmosphere'. He added that everyone joined in the singing and that quite a few amateur performers came along and sang.

WELSH KNIT-IN

A sponsored knit-in in South Wales proved a successful variation on the well worn theme of sponsored walks. Two hours of frenzied knitting raised £85 for the Cardiff Centre, as well as providing Dan-y-bryn Cheshire Home, where there is a Toc H branch, with a pile of colourful knee rugs. Altogether a highly profitable piece of woolgathering.



Welcome visitors at a recent Chippenham branch meeting were Les Tucker (standing, right), chairman of Queenstown branch in South Africa, and his daughter Lorraine (seated, second from left). There has been regular contact between the two branches by means of letters and tapes for some years and, according to Reg Coates (standing, left), chairman of Chippenham branch, 'the general exchange of ideas between the two branches is extremely valuable'.

Photo: Tony Evan-Humphries

350 entertained

Edwin Harrison, *Point Three*
Correspondent

The Assembly Hall at the Lady Manners Grammar School was for the tenth year the setting for the Old Folks' Concert planned by Bakewell members in December. Over 350 senior citizens from Bakewell and 11 villages in the area, including patients from Newholme Hospital, were entertained by the Elderberries Concert Party.

Gifts were presented by the jobmaster, Edwin Ward, and by Dr John Emery of the Sheffield Childrens' Hospitals, who expressed his appreciation of the continuing support for the Sheffield Richard Fund.

The retiring collection of £24.60 goes to the Fund for its research in the field of juvenile deformity.

SQUARE ONE

Slogans are poor substitutes for proverbs

Tubby *Toc H Journal* Jan 1930

Another clean up needed

In April last year we reported the campaign carried out by a large number of volunteers from Croydon, at the instigation of Toc H, to clear away the mounds of rubbish marring the rural beauty of Featherbed Lane, on the fringe of this London Borough. In the first of several clean up operations 11 abandoned cars and two lorry loads of rubbish were removed. Now we have to report, sadly, that Featherbed Lane has once again become a dumping ground for all kinds of domestic refuse. It seems that what is needed is not only another clean up but an educational campaign as well.

Walsall's sponsored climb

The most energetic money raising effort we've yet heard about was the sponsored climb in the Lake District undertaken by seven members of Walsall branch. The participants ranged in age from 19 to 55 and only one of them—Mike Bullock—is a regular climber. The oldest, Joe Taylor, a new member of the branch, last climbed a mountain during World War Two. Conditions during the three hour climb ranged from bright sunshine to gale force winds, with flurries of snow on the summit. Sponsorship was on the basis of every 100 feet climbed and a total of about £50 was raised.

This is only one of several special efforts arranged by Walsall branch last autumn, and a cheque for £100 has been received at headquarters. Other efforts include a raffle, which raised £23, a fish and chip supper, which raised £13, and a darts match, which raised £1.50.

£10,000 Legacy

One of the most surprising, and encouraging, items of information to reach headquarters for a long time, was the official notification that just under £10,000 has been left to the Movement under the terms of the Will of the late Miss Cleghorn, of Alyth, Perthshire. Miss Cleghorn sent £1 in response to the radio appeal for Toc H made by the Vice-Patron in May 1970 and asked for more information about the Movement. Within two weeks she had signed a Will leaving practically her whole estate, including the proceeds from the sale of her house, to Toc H. She died in June 1971.

Tubby biography to be published

The official biography of 'Tubby' Clayton will be published by John Murray in the spring. Written by Sir Tresham Lever, who had access to all Tubby's files, it aims to present a portrait of Tubby, as seen through the eyes of those who have known and worked with him. The illustrated, hardback volume will cost £3, and can be ordered through your local bookseller. The exact date of publication is not known at the time of going to press, but it is likely to be in March.

Apology

In a recent cutting from the *Grimsby Evening Telegraph* we learn that there is some concern in Louth about the future status of the borough under the plans for the re-organisation of local government, which involve the creation of Humberside County. Louth might even, perish the thought, revert to the status of being a village. We are particularly concerned as it appears that a grievous error in our 'In Brief' column in December may well be responsible for this downgrading. We described Louth as being 'in Grimsby', whereas it is, of course, 17 miles from Grimsby and is, for the present at least, in Lincolnshire. We can only apologise, and trust that the consequences of this slip will not prove so momentous.

International concert

An international concert in the Stanley Halls, South Norwood, is being jointly sponsored by Toc H and the Croydon Council for Community Relations on May 20. Ceylonese, Indian, Caribbean, Hindu, English, Scottish and Welsh groups and solo artists will be taking part, and the proceeds will go towards children's camps run by the two organisations. This is one example of the close co-operation which now exists between Toc H and the Council for Community Relations in Croydon. Details of the concert can be obtained from Mrs Nancy Griffiths, 68 Hartland Way, Shirley, Croydon, CRO 8RF.

Summer School theme will be Four Points

This year's Summer School in North Wales will take the Toc H Four Points as its theme. Speakers will include Iain Fraser, Padre John Jones and Johnnie MacMillan and as usual there will be plenty of free time to explore the beauty of the surrounding countryside. The dates are July 16-22 and the School will again be held at Church Hostel, Bangor (which has accommodation for men only). The cost, down on last year, will be £10 plus £1 booking fee. Applications to Cyril Carrier, 367 Hungerford Road, Crewe, Cheshire, to whom cheques should be made payable.

Postcards offered

Lady Fyfe has a large collection of coloured postcards from all over Europe. These could be shown on a screen by means of an epidiascope and would make a good evening's entertainment for an old people's home or geriatric ward. If you know of such an institution that would like these cards you can contact Lady Fyfe at 10 St German's Place, Blackheath, London SE3.

In brief...

The Toc H branch premises in Wimborne, Dorset, are to be used on four mornings a week by the town's Citizens' Advice Bureau. Members have been busy redecorating the premises in preparation for this excellent link up.

East Devon District took part in a display in Exeter to publicise the city's voluntary organisations. Members manned the Toc H stall for the three days of the exhibition and 'Martha', the mobile caravan, was also in Exeter to help to publicise the Movement's work.

The women's branch in Sudbury, Suffolk, have donated two garden seats to Alison House in memory of Dr Grace Griffith and 'Keithie' Keith.

38 year old John Ottley, chairman of Bexhill branch in Sussex, has been appointed a JP.

The British Diabetic Association have two films about the illness available on loan. Details from Mr Bannatyne, Kemp's Direct Mail Ltd, 249 Gray's Inn Road, London WC1 (01-837 0152).

Among those present at Honiton, Devon, branches' World Chain of Light celebrations were the town's Mayor and Mayoress. Also present was Francis Wright, who first met Tubby on Easter Monday, 1916, in Ypres.

A shop jointly run by the ladies of Northampton and the men of Abingdon raised £34 in just four hours. Some of the money will be used to finance the annual old folks' outing.

Mrs Ostler, wife of a member of Durdham Down branch, near Bristol, raised £25 for the branch through a 15 minute sponsored swim.

Bristol's loss is Devon's gain. Doug Green, for many years Western Area treasurer, has moved from Bristol to the West Country on his retirement. In addition to his financial duties Doug found time to serve as chairman of Durdham Down branch for four years, and as pilot for two years. And his wife was secretary of Bristol Central branch.

Seaton Carew branch has discovered that their pen-pals from Toc H Unley, South Australia, have almost identical community interests.

Hull members made apple pies and delivered them to senior citizens of the town.

Toc H members from Tonbridge pleaded with the Lord Mayor of London to allow their coach full of handicapped schoolchildren through the barriers to see the Lord Mayor's Show. An unexpected invitation gave permission to park at the Bank of England and the Mayor gave them a private wave as he passed.

PICTUREPOINT

Right: Having to dress up as Father Christmas had its compensations for Bill Fisher-Jones of Egmond joint branch in Shropshire. On his lap is Yvonne Ormes, Miss United Kingdom 1970, who opened the branch's annual Christmas Fayre. The Fayre raised £140, mostly from goods made by the women members of the branch, and the proceeds were used to give a party to 150 senior citizens in January. A summer outing for the old people of the village is also organised each year. The branch, incidentally, would seem to have quite an eye for beauty. The garden party last summer was opened by the village May Queen.

Photo: Shropshire Star & Journal

Far right: A medicine dispensing trolley and a telephone trolley were this year's gifts to the Cameron Hospital in Hartlepool from the Hild District of Toc H. The gifts were bought out of the profits of the trolley shop run in the hospital by women members of Toc H for many years.

Photo: Northern Daily Mail

Centre: A typical Thursday night scene at the Biggleswade branch room. The making of emergency warning devices for old people living on their own is a mammoth task. 119 people have asked for the devices, which incorporate both a flashing light and a buzzer. So far just over 50 have been made. The job is a real community effort, which has involved a great many people.

Photo: Bedford County Press

Below: Bargain hunting was a serious business at the Christmas bazaar organised by the women's branch in Newbury, Berks. The bazaar, which was opened by the Mayor of Newbury, raised £130, which was divided between the Family Purse and local charities.

Photo: E C Paine



Action not words at Leigh

However aware we may be of the need to think big most of us would have thought the building of a fully equipped social centre to be beyond the powers of a single branch. This is the ambitious project undertaken by Leigh branch, in Lancashire. Its secretary Chris Spragg tells the story so far.

The mentally and physically handicapped, lads from a local borstal, senior citizens, hospital patients, problem families, deprived children: all have joined in the activities of Leigh branch of Toc H.

Since 1963 we have run our own coach to take old or handicapped people on trips. Last year a 44 seater ex-public transport vehicle was sponsored by the local women's section of the National Farmers' Union. Removal of rear seats, the fitting of a ramp and a wide rear door enabled it to accomodate wheel-chairs. In 1965 we first put a caravan on site in Morecambe. Helped by a local trust fund we have just bought a new caravan—a 32 ft x 9ft 6 in Pemberton Rambler, to which we send deprived families for holidays. We distribute toys collected by local people for needy children at Christmas. Members used to run a hospital library service, a tuck shop for visitors and film shows for patients: these now run independently.

Many of the activities are still carried on, in addition to the branch's biggest and most ambitious project to date. Relying on our volunteer labour and the goodwill of the citizens of Leigh who would provide the funds, the branch decided in 1967, to build a Social Centre for the mentally and physically handicapped people of our town. Under the direction of our chairman, Albert Tatum, the search began immediately for a suitable site. Joe Hyman of the Vyella group offered a piece of land. When the group sold out to BICC, the lease was safe-guarded. BICC gave a new, larger site, and drew up plans for the building. Drainage of the low lying land proved an immense problem. Foundations were laid deep down, under the floor are the remains of many old landmarks of the town, including a demolished bridge and parts of disused mills! At this stage Hindley borstal provided an invaluable labour force.

By the summer of 1970, four courses of bricks had been laid above floor level. The summer of 1971 saw the walls to full height, the erection of window and door frames and a healthy-looking bank account, the result of a tremendous amount of fund raising effort. A bill for £3,000 has seen the roof put on—the only job so far not done by our own voluntary labour.

Drainage, plumbing, wiring, painting and fittings are some of the jobs which have yet to be started. The laying of the floor is our next job, which will deplete our funds by about £1,000, by which time we will again be broke. Plans for fund raising include a sponsored swim, a brass band concert, a Dutch organ on the market square, concerts in local clubs and a charity football match.

On completion the centre will consist of a hall, stage, dressing rooms, meeting room, kitchen, cloakroom, bathroom and toilets and will be valued at £20,000. Ramps and automatic doors will make the building fully accessible to wheelchairs and aids. The centre will be used and eventually run by the mentally, physically and socially handicapped people of Leigh. We particularly hope to search out the handicapped, especially the mentally ill, who are isolated from the community, and involve them in the activities of the branch.

By then it will be time to find something else to do!

Welcome Point

The following new branch was recognised by the Central Executive at its December meeting: Middlesbrough (m).

The following branches elected new members during December:

8—Skellmorlie & Wemyss Bay (j).

4—Wem (j).

3—East Sheppey (w).

2—Carlisle (w), Hunmanby (w), Ipswich (m), Weston Rhyn (m).

1—Aldwick (j), Alston (m), Belfairs (w), Broadstairs (w), Broadwater (w), Cosby (m), Cosby (w), Coventry (m), Cowes (w), Felpham (m), Goring-by-Sea (m), Green Street Green (m), Harpenden (m), Kendal (w), Kennington (London) (m), Leeds (w), Looe (m), Market Harborough (m), Netherton (m), Northern Area (j), Northiam (m), Rochdale (m), Ryton (m), Scarborough (w), Shirley & Solihull (w), Streatham (w), Troon (m), Uxbridge (m), Verden (j), Walsall (m), Wellingborough (m), Wimbledon (w), Wolverhampton (w), Wroughton (m).

We extend a warm welcome to the 57 new members.

PERSONALITY POINT



Ken Rogers



Bill Bains

Ken Rogers has been appointed an Assistant General Secretary. He will be responsible for all legal negotiations in connection with properties, legacies etc. In addition to his new functions he will temporarily maintain the headquarters appeals office.

Bill Bains joins the Northern Regional staff this month, and will be based in Yorkshire. Bill joined Toc H in Sunderland, where he was instrumental in forming the Sunderland Society for the Disabled. He played a leading part in launching Toc H in Washington New Town. He holds a Diploma in Social Studies from Ruskin College, Oxford, and his account of how he came to take that course was published in *Point Three*, under the title 'From van driver to social worker', in September 1970. Bill is married with five children.



Charles and Elma May



Charles and Elma May are two more members prepared to join the growing list of those willing to undertake a spare time staff job. They live at Kingston Blount, Oxfordshire, and have been members since 1964. Their son introduced them to Toc H at Tottenham four years earlier. Charles retired in 1970 from his accountant's job with the Middlesex County Council but now helps the NE Metropolitan Hospital Board. He enjoys his leisure time and includes Scouting and singing among his hobbies. Elma retired in 1963 from her job as assistant to Group Captain Oliver at 42 Trinity Square, leaving more time to follow her interests of embroidery, travel and domestic pets—and of course Toc H.

They have been married for 37 years and have two children.

Obituary

We regret to announce the death of the following members:

In September: Owen Evans (Criccieth), Charles Hodges (Seal).

In October: Margaret S Edwards (RHHL, Putney), W Frank Pearson (Fulham).

In November: Hilda Bowdidge (RHHL, Putney), Jessie Butler (Crewe & Nantwich), the Rt Rev George A Chase (East Anglia Area), Albert J Chinery, Albert H Hawkins (Wellington, Somerset), May Proetorius (Paris), Charles E Russell (Beckley), Elsie M Tees (Birmingham).

In December: Frederick W Cole (Highams Park), Harold J U Collins (Ashford), Herbert G Gillham (Soughall), Rex B F Huckle (Biggleswade), Isaac J Gregory (Street), 'Winnie' N Mayoss (Reading & Caversham), Arthur Rowe (Chingford).

We give thanks for their lives.

Present for dad

Spies at Toc H tell me that Santa has been busy answering all the letters posted in the special box in the Salisbury Gardens, and those that come through the normal Post Office channels. He got a smile out of this one: 'I am five years olde and my name is . . . my bruther is 4 and his name is . . . and we are very exsitted becuz it is Xmas. Please will you bring me a big red fire engine and one of those books with bare ladies for my Daddy. Please hide it so my Mummy doesn't find it'.

Rhodesia Herald

DON'T FOGget

A simple slogan sent to the RAC by Mr A E Hunter of Peterborough, who was for 35 years a fire engine and ambulance driver, is worth remembering when a fog blanket descends on main roads. **WHEN YOU MEET FOG—REMEMBER: Foot Off Gas**

Sentenced to Service

John Mitchell *Midland Regional staff*

The Non-Custodial and Semi-Custodial Penalties Report, better known as the Wootton Committee Report, contains recommendations which could affect, and should interest, Toc H. The Report is now in fact in Bill form and has already received its Second Reading in the Commons.

Under the Bill, courts will have discretion to order offenders to do some form of community service for a maximum of 120 hours, either as a direct sentence of the court, or as a condition of a Probation Order. The Report emphasises that there is value in offenders working alongside non-offenders and considers that the bulk of jobs would come via existing voluntary service organisations, and be done by offenders assigned to these organisations. It also stresses that there will be real value in offenders receiving the 'wholesome influence of working alongside those who choose voluntarily to engage in these tasks'. The Report adds, in particular, that for offenders thought to be suffering from domestic isolation community service might well prove a less sterile treatment than deprivation of liberty.

Although the report is dealing primarily with alternatives to custody, it is envisaged that community service might also be an alternative to fines, eg for some traffic offences. It should here be added that the concept of community service as a court order is not new, as under the Children and Young Persons' Act 1969 courts were given this power, but I think it safe to say that it is far from being fully worked out or used so far.

The Report envisages that orders for community service will be for evenings or weekends, and not long term involvement. However, it points out that 'residential projects are not excluded'.

There is to be no attempt to make the 'punishment fit the crime', unlike the system in the USA and West Germany. The Report felt this might smack of gimmickry, and so undermine public confidence.

On the question of supervision, the Report states 'It would be necessary to ensure that offenders participating in joint schemes did not slack... We would feel however that if sufficient care is taken in the selection of offenders who are to work alongside volunteers, the normal operational supervision undertaken by the persons or organisation for whom the service was provided would usually be enough'.

The scheme would be administered by the Probation and After-Care Service, which has already indicated that it will be happy to do so. The Probation Service

would inform each court of the opportunities available locally, and limitations of age, etc.

The Report visualises a few pilot projects. Already a number of organisations have offered to set up such pilot schemes, and as the Wootton Committee consulted Community Service Volunteers, IVS, Task Force, Young Volunteer Force and the National Council of Social Service, it is probable that some of these have made the offers.

The Report makes it clear that much consultation will be necessary, and on this point the Birmingham Probation Service is pressing us to participate, not just in the actual schemes, but more so in the preliminary discussions, as they feel that there is need for the expertise of a longer established organisation, used to dealing with adult volunteers.

I would suggest that an overall preliminary step is for us to consider whether the Movement should welcome these proposals, or whether we feel that compulsory service is unrelated to Toc H; and if we do decide to welcome it, to decide in what way representation should be made.

The other consideration seems to be the question of whether, if we participate, we should insist that court orders assign the offenders to 'participation in Toc H', as opposed to 'participation in a Toc H job'. It is arguable that more good would come of the exercise if an offender shared the whole of the Toc H experience, rather than just helping with a job.

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Taizé is a community run by Protestant Brothers in the heart of the French wine growing country of Burgundy. It has become a centre of reconciliation, and each summer thousands visit Taizé, to take part in whatever is going on, to meet whoever is there, to talk, laugh and sing, to eat and to pray together. Hugh Stevenson, who led a Toc H project to Taizé a few years ago, is taking a party there again during the first half of August. The group will travel by minibus. Total cost £25. Minimum age 16. Details from the Rev Hugh Stevenson, 70 Millhouses Lane, Sheffield S7 2HB.

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Small advertisements must be received (with remittance) by the first day of the month preceding publication. The charge is 3p a word (minimum 30p). *Point Three Magazine*, Toc H, 41 Trinity Square, London EC3N 4DJ. Telephone 01-709 0472.



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organisers wanted

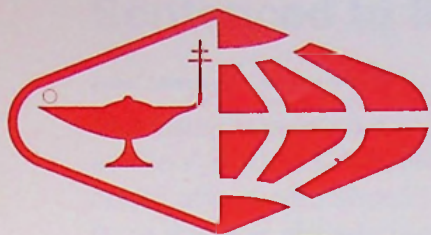
Members with experience of planning public events, festivals, stage shows, drama, concerts etc are urgently needed now to give advice and help to the 1975 Toc H Festival discussion team.

Names and Full details please to:

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